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Of course there is not a chapter in the book that does not contain statements that may easily be challenged. We are dealing almost everywhere with varying degrees of probability rather than with ascertained facts. In general, however, De Sanctis seems to have succeeded in so guarding his statements and fortifying them with arguments which are at least plausible that the critic is more or less disarmed. He believes thoroughly in the existence of a considerable body of early popular poetry, from which were drawn the legends that afterwards became part of the accepted history of the Romans, and he asserts (II. 502) that we can form some idea of this poetry because we can reconstruct more than one of the old ballads from the traditional stories, eliminating only the falsifications and additions of the annalists. To this origin he attributes without hesitation the stories of Cincinnatus, Coriolanus, the defeat of the Fabii, Porsenna, Lucretia, the reason for the descent of the Gauls into Italy, the attack of the Gauls on the Capitol, the interference of Camillus, the duel between Manlius and the Gaul and many other famous tales. In fact, the application of this theory is one of the striking features of the book, for the author seems at times to carry it almost as far as Niebuhr did, and to lay himself open to the same objections.

Within the limits assigned to this review, no criticism whatever of any of De Sanctis's conclusions or opinions can be made, but I can not refrain from calling attention to his estimate of the one man whose personality seems to appeal to him, Pyrrhus, whom he compares (II. 416) to Alexander the Great to the disadvantage of the latter.

While De Sanctis's book is not as original or attractive as that of Païs, it is distinctly useful and well done, and Italian classical scholarship is to be congratulated on the production of such *κτῆματα ἐς ἀεί* as these two works are likely to prove.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

Regesta Pontificum Romanorum. Iubente Regia Societate Göttingensi congeffit PAULUS FRIDOLINUS KEHR. Tomus I. *Italia Pontificia sive Repertorium Privilegiorum et Literarum a Romanis Pontificibus ante annum MCLXXXVIII Italiae Ecclesiis, Monasteriis, Civitatibus Singulisque Personis Concessorum.* I. Roma; II. Latium. (Berolini: apud Weidmannos. 1906. 1907. Pp. xxvi, 201; xxx, 230.)

IN view of its new critical edition of the privileges and letters of the Roman pontiffs inaugurated some ten years ago by the Göttingen Academy and confided to Dr. Paul Fridolin Kehr, this learned body found it necessary to begin with a new edition of Jaffé's *Regesta Pontificum Romanorum*. In one way or another many new documents have seen the light, even since the second edition of Jaffé (1885-1888); new

sources of medieval papal correspondence have been opened, and much new pertinent material published. Moreover, Jaffé's *Regesta*, stupendous as it was for the time when it first appeared (1851) as the work of one unaided scholar, has, in both editions, grave defects. It lacks a list of the addressees of the enormous, though fragmentary, papal correspondence, and it reposes, to a great extent, on the printed works accessible to Jaffé and his later editors rather than on the original manuscripts or any serious efforts to reach a stage of tradition very close to them. In the two *fasciculi* before us the material of Jaffé is recast; the chronological order is abandoned for a logical order, *i. e.*, the papal documents of the *Regesta* are distributed under the titles of the churches, monasteries and persons to whom they are addressed, so that it is easy to control at once all known papal correspondence with corporations or persons, *i. e.*, up to 1198, the beginning of the pontificate of Innocent III., at which date Jaffé closed his labors. In the first of these volumes Dr. Kehr includes only the 586 papal documents pertaining to the city of Rome—its basilicas, churches, chapels and oratories (according to the regional division), including, however, a few addressed to Roman patrician families or dealing with municipal interests. In the second volume are found 677 papal documents addressed to the various churches and monasteries of Latium (taken in the medieval historico-ecclesiastical sense), and distributed under 25 diocesan titles, the 7 *suburbicariae*, 8 in the Roman Campagna and 10 in Roman Tuscany. In the last decade every effort has been made by Dr. Kehr to obtain the best manuscript authority for the documents thus rearranged, and in many cases he has been successful in his long and arduous *iter Italicum*. Each volume, besides an index of the addressees, contains an "elenchus pontificum romanorum quorum acta in hoc volumine continentur", or a table (in five columns) of the popes, whose documents are quoted, the addressees of each pope's privileges or letters, the dates of the documents, the page and number where found in this edition, the corresponding references in the second edition of Jaffé, and diacritical marks by which the reader may know that a given document is lost or merely known to have existed, also, on occasion, that Dr. Kehr considers it spurious, and moreover, whether the originals (*autographa*) still exist. The mere enunciation of the elements of this table suffices to show its immediate practical utility to every student of local papal history, and indeed to students of canon law, ecclesiastical archaeology and the fine arts. But there is more. The documents in each class, or rather subdivision, of addressees are preceded by a select critical list of specially useful works, amounting in the two volumes to an extensive bibliographical introduction to the history of the Roman basilicas, churches and monasteries, as well as of those of the immediate vicinity. Brief historical *notitiae* follow these bibliographies and serve as an orientation in the use of the documents that follow. Each summarized document, numbered as described, and dated, is fol-

lowed by the indication of its oldest manuscript or best printed authorities; the manuscript sources are properly described, and there follow occasionally brief critical remarks, the *nota* of spuriousness, cross-references, etc. No serious student of medieval Rome and vicinity, in any of their phases, can afford henceforth to be without the *Italia Pontificia*. If Jaffé's *Regesta* in its earlier form rendered great service to all workers in medieval history, in its new form, now available for Rome and Medieval Latium, it will render much greater service. No more attractive vestibule could be constructed for the vast edifice of medieval papal history. Future generations of historical students and research-workers will have every reason to remember with gratitude the author of a work that was not constructed without long and close devotion, much physical labor and the highest skill in the use of the delicate mental machinery now indispensable for the critical edition of ancient documents.

THOMAS J. SHAHAN.

Israel in Europe. By G. F. ABBOTT, Knight Commander of the Hellenic Order of the Saviour. (London and New York: The Macmillan Company. 1907. Pp. xix, 533.)

THE history of Israel in Europe differs in every fundamental particular from that of the other tribes and races that have passed from Asia across the Bosphorus. Every other people, provided always that it succeeded in saving itself from being absorbed by its neighbors, fastened on a more or less permanent territory, organized a government, maintained amicable or hostile relations with its neighbors, occupied itself with the arts and developed a civilization—these various matters, in fact, constitute its history, as we understand the term. Such obvious interests do not enter into the history of Israel in Europe. From the time when the bolt of war destroyed their temple, the Jews have had no state, no arts, no civilization, nothing at all constituting an acknowledged element of national history, except a religion, which, as antedating their invasion of Europe, lay outside the range of the present author's inquiry. His book, in consequence, reduces itself to a record of persecution varying in form and intensity through the ages, but uninterrupted from the day when Zion lay prostrate before the Emperor Titus, and though meeting at times with apparent success, terminating invariably in substantial failure before a stubbornness, endurance and racial exaltation which are without example.

In such a story of the persistent conflict of European and Asiatic prejudice, our first demand is for fairness. This demand the author succeeds in satisfying; in fact, strange as it may sound, he more than satisfies it; for, gratified with the consciousness of an uncommon virtue, he cannot refrain from accompanying the record of each fresh act of violence with sad reflections on the hopeless enslavement of men to hatred, exclusiveness, blood-thirst and all the narrow vices of primitive society. Moral attitudes, however splendid and superior, have